

Vol I.

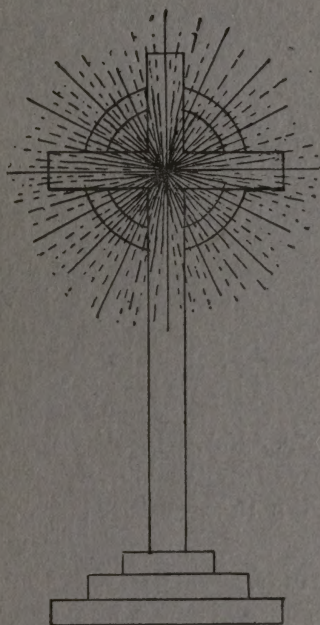
New Series.

No. 10.

OCTOBER,

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THE HERALD OF THE CROSS.



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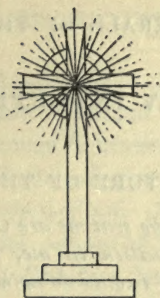
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THE HERALD OF THE CROSS.

No. 10, New Series.

October, 1905,

Vol I.

THE CELESTIAL BREAD.

I am the Bread of Life. The Bread which men partake of perisheth with its use, but the Bread of the Divine Wisdom preserveth and enricheth those who eat of it.

The Bread of the Divine Wisdom is the Gift of all who have attained to Christhood.

These are they who have the right to the Tree of Life, and may enter in through the gates into the city; for they have overcome the world and its desire.

The Bread of the Divine Wisdom is Life, for it imparts to the Soul who partakes of it the Celestial Mysteries; and these are the very inspiration and illumination of the whole Celestial World.

Whosoever, therefore, receiveth into His soul the Bread of that World, becomes a citizen of the Kingdom of the Adonai.

The Kingdom of the Father is within all those who seek after that Bread. They are His Christs. They were so long ages ago ere their fall into the planes of matter.

For them am I come into this world that they might have the abundant Life of their Christhood.

For them do I lay down my Life that I might take it again when I have overcome the world by which they are held fast in bondage.

THE NEW INTERPRETATION.

V.

THE NATURE OF THE CHRIST.

"I and my Father who sent me are One.

My Father who dwelleth in me, He doeth the works of the Christhood; for of myself I could do nothing.

He who knoweth the Father within the temple of His own spirit, knoweth me."

THE Nature of the Christ has been a subject which has given rise to great controversy. All through the history of the ecclesiastical institutions reared in the name of the Christhood, that subject has been fiercely in evidence. For the twofold nature of the Christ has always been affirmed by the Orthodox Protestant Church, though she has never been in the state of Celestial perception to explain what she meant by a twofold nature. She has proclaimed her own infidelity by that affirmation; because she has affirmed her belief in the Christ's human nature, whilst she has denied that nature by her service and her teaching. For the whole of the Institutions reared in the name of the Christhood have persistently denied the possibility of attaining that Christhood whilst in a human body, unless it were accomplished by a Divine Being. For they have constantly stated, both from pulpit and by pen, that the realisation of Christhood was an utter impossibility for a human soul who was also a sinful soul, or a soul who had known the bitterness of sin whilst dwelling in a human body; and that, whilst it might be possible for the Divine Being to live in a human form without knowing the taint and the woe of sin, it was not possible for any human soul to do so. Thus have they ignored the Divine origin of the soul itself, denied all its glorious possibilities, misrepresented the whole idea and purpose of Christhood, and degraded that which was purely Celestial to the level of the ordinary human attainments.

The manifest incompetence of the Church to understand her own sacred beliefs is one of the most astonishing

phenomenon which the ages have ever witnessed. She has over and over again testified to this remarkable deficiency of Celestial power in herself. She has shown it by her incapacity to understand even those sacred truths which lay nearest her own door. She has shown how blind she is to the inner sense of her own creed concerning the Christhood. She has demonstrated how unfit she is to be the repository of the Divine Mysteries, when she not only cannot understand those which she affirms, but must needs degrade them into the lowest sense, and pervert all their sublime Celestial meanings.

* * *

The Christhood she has affirmed to be a fact. She has affirmed it as the very foundation of her own existence. She has told it to the world that she exists to re-affirm that Christhood. She has declared herself to be built up on the very idea of that Christhood, and that all her service of worship and her world-mission were connected so intimately with it that, if the Christhood were denied, her very existence and her mission would be imperilled. Thus has she sought the glory of an outward recognition of the Christhood, whilst all the time she has been denying her faith in any such realization except in the case of a Divine Being. For she has not even acknowledged the reality of the human soul whom she calls Jesus, in whom the Christhood was realized. She has confounded two natures that were quite distinct. For she has spoken of Jesus as if He had been the Christ prior to His dwelling here; whereas Jesus was but the human vehicle through whom the Christ made Himself manifest. For the vehicle was a human soul in that it was begotten and born in human love, even as the Christ was not a human soul but a Celestial spirit. The human soul Jesus was not even as a planetary soul—one who had come down through all the ages of the Planet's experience—but was simply the polarisation of spiritual essences in the two souls who gave Him earthly parentage.

Jesus as a human Soul was therefore as distinct from the children of this Planet as He was distinct from the

Celestial Being who took possession of Him. He was not the Christ; but He became as the Christ during His life. He was not without defects in His character, for He inherited all the parental weaknesses; yet these He overcame, and united Himself to the Divine, so that He was filled with Divine Grace and became the honoured vehicle for the manifestation of the Celestial. For all Christhood has hitherto been confined to the Celestial Spheres. No Planetary soul has ever attained the full Christhood, though some have come near it. But Jesus attained it in its fullness through receiving into Himself the Divine Spirit who was represented in the Celestial who manifested the Christhood. For the Christhood did not mean that the Christ was Divine, but that the Celestial who revealed it was the vehicle of the Divine. So that Jesus became the vehicle of the Christ who was in turn the vehicle of the Divine; and thus the affirmation that Jesus had two distinct natures is only true in appearance and not in fact. For He was a human soul who attained the status of the Christhood so that He could become the medium of that Christhood to the world; and in this way may it be said of Him that He was two persons in one nature. For, as Jesus, He was a human soul; but as the Christ He was a Celestial Spirit. And together these constituted a true *human* Christhood. For we must never forget that the human soul Jesus did attain to the status of Christhood, and thus became a perfect vehicle for the manifestation through the human life of a Christhood. Nor did He ever join Himself to any earthly institutions in order that He might be the more free to manifest that Christhood. For no religious institutions in the history of this Planet have ever produced a Christhood: they have professedly aimed at it, but have never had faith in its possibility, and so could not culture the soul till it reached the Christhood status through functioning on the spiritual plane. Indeed, these institutions in all ages have been a stumbling-block to the spiritual evolution of the soul towards Christhood.

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This distinction between the human soul Jesus and the Celestial Being who manifested the Christhood through Him, is held theoretically by the Church; for she affirms that He had two natures in one person. She has always maintained that He was both human and Divine, though how He could be these she has never been able to clearly explain. She has often declared that the human Jesus was sinless, though how He was so she has failed to show in a reasonable way. For the only explanation she has offered all through her history has been bound up with a doctrine which, if true, would have destroyed the possibility of Jesus ever being a human soul such as we have described. For the Immaculate Conception, as it has been called, would not have given to the world any human being. It would only have provided a body for some Celestial visitant. But the story of the Immaculate Conception was an attempt to give to Him a mysterious origin in order to destroy the full effect of His human Christhood. And it was introduced by those materialising spirits who had come to defeat the purpose of His mission. The story of the Immaculate Conception is another illustration of the degradation of the most Sacred Mysteries. For it had no relation whatever to the birth of the human soul Jesus, but was a Sacred Mystery belonging to the Celestial World. It has been spoken of by occult writers as the story of the soul when it was born into spiritual consciousness, and has likewise been used as the spiritual history of the soul as it approaches the plane of Christhood. And these two interpretations have their legitimate place in the history of the Christhood, though they are not its true meaning. They are the result of the mind of the soul itself seeking for the explanation of its own spiritual origin.

* * *

The Immaculate Conception has never been understood. It has been for so many ages associated with the birth of Jesus, that its Celestial significance has long since been lost. It was materialised ages before ever Jesus was born. It had to experience the same process as all the

other Sacred Mysteries; for ages before ever the story told by the occultists in the synoptic records was known, that Holy Mystery had been foully betrayed by the one who left the Celestial Spheres. He had taken the story with him, because he had learnt it in the fellowship of the Celestial World where he had dwelt prior to his apostacy. And when he joined himself to the materialising spirits who had been seeking to found material worlds, he gave them that Sacred Mystery also. And they learnt from it the whole process of the creation of the Celestial Soul. And by this means were they able in later ages to so deceive the Celestials who came to rescue this Planet, that they too fell into matter. For the story of the Immaculate Conception had relation only to these Celestial Souls, and not to any planetary creations.

When this sacred Celestial Mystery was degraded by the betrayer of its meaning to the materialising spirits, the whole Celestial World was disturbed. For the possession of the knowledge of this mystery by those who were in the state of hell, or discord and darkness, was so dangerous that a guard had to be set over all the other Celestial Mysteries lest any more of them should become known to these fallen souls. For, whilst the Divine Wisdom could have destroyed these apostate children at any time, yet the way of the Divine Love was always that of perfect freedom to every soul—Celestial, Planetary, and Human—so that whatever service was rendered was always the outcome of the soul's own voluntary act. For with the Divine there is no compulsion. There is constraint; but it is the constraint of a Love which leaves the soul absolutely free in its choice of action. And that being so, it became absolutely essential to preserve all the Celestial Mysteries from materialisation. For only by doing so would the Celestial Spheres themselves be safe from the evil influences of these wayward and destructive children. But this did not take place till long after the materialisation of the story of the Immaculate Conception. And that story was not materialised by the evil spirits till they had secured power over the Celestials who had

left the system of the Sign of the Luminous Cross to seek the deliverance of the souls of this Planet from falling under the dominion of the forces of Matter.

* * *

The whole controversy, which through the ages engaged the best thinkers and writers within the Church, was born of the evil spirits who thus sought to distract the thoughts of those souls who were earnestly seeking for the true explanation of the mystery of the Christhood; for by this means they gave to them no rest in which they might sufficiently recover their spiritual equilibrium and enter into such conditions of soul culture as to arrive at the truth. They also instigated the terrible persecutions which raged in the various ages as the result of the divergent views which grew out of the controversies: for by this means they sought to make the realisation of the Christhood status an utter impossibility in those who were growing in their spirit towards that blessed consummation of their evolution. For they hoped to engender by this method all kinds of evil disposition in the hearts of those who were striving after the realisation of the status of the Christhood. And they only too well succeeded. For the terrible controversies which raged in the early centuries of this era had the lamentable result of setting the Christians of the East and West against each other, till they came to cherish the spirit of hate against all who differed from them. And thus the hell-spirit was kindled in the very breasts of those who should have cherished the Christ-spirit of love towards all souls, even towards the most bitter enemies. And the net result of these controversies was *hate*. They never helped the soul towards any true solution of the Mystery; but they prevented the soul from getting into such conditions as might have helped it to see that the true explanation must be sought for in other than intellectual definitions of what the twofold nature of the Christ meant. For the controversies drew the soul away from all true spiritual devotion and culture to seek full satisfaction for itself on the occult plane. For during all the controversies the

soul was unable to rise on to the spiritual line of the plane of the spiritual world ; and so it never functioned on the spiritual, but always on the occult. The consequence was that the Christhood became absolutely obscured to the soul. And the mind being always engaged by the controversies, prevented the soul from apprehending its own loss of spiritual perception and power, till it mistook the subject of controversy for the inner sense of the truth. And when once it had done that, it was no difficult task which the demons had to lead the souls of the various orders into which the Christians were divided, to persecute one another.

These various persecutions were the fires kindled on the outer plane by the hell-spirit of the occult plane where the soul functioned, and where all its noble aspirations were stifled and its spiritual yearnings quenched. For the occult plane was foreign to the soul, and had been created many cycles of ages previously by the evil spirits for the very purpose of deceiving both the children of this Planet and any of the Celestials who might visit it. For they made the lower mind to become the ruler on that plane, and thus gave the pre-eminence to that which was born of matter. And they made that plane to be the reflector to the soul of all things born of matter, and thus compelled the soul to nourish itself upon the things of sense. And so successful were they that ever since the soul has sought for its highest knowledge by means of that plane. And, since that plane only reflects the things of sense, the soul gradually came to regard the things of sense as those of the spirit. And so the Holy Mystery of the Christhood was dragged down from the spiritual plane where it was attained and manifested, to the plane of refined material conditions which men call the Mind. And it was presented to the soul from that kingdom where a kind of refined matter dominates, and so perverted from a spiritual and interior state to that of an outward and material attainment. And since in this world of sensuous conditions no perfect Christhood could possibly be materially manifested, so the soul soon found

that Christhood to be an utter impossibility with its material environment. In this way did the Christhood become of none effect.

* * *

Now, the outcome of this false direction given to the soul was to lead it to seek for all its explanations to the Mysteries on the occult plane. And in doing so it could not even make use of its own mind—the higher mind or reason—but had to make use of the lower mind or mere intellect. But as that lower mind was only a refined plane of matter and could therefore only reflect the things of sense, when it reflected back to the soul the meanings of the Holy Mysteries it gave to them a sensuous interpretation opposed to their inner and spiritual sense. And by this means the soul came to regard *all* its own spiritual history as having only an outward and sensuous interpretation. And so the soul lost the inner sense of the spiritual things which were from time to time given it by the various Messengers. And thus every one of the Sacred Mysteries became degraded to the plane of mere refined matter, till not a Mystery retained its Celestial meaning in the soul. And the story of the Immaculate Conception was one of those Mysteries which suffered most at the hands of the materialising spirits. For, by means of it, they deceived the Celestials belonging to the Sign of the Luminous Cross into believing that they could accomplish their beneficent mission more perfectly by assuming bodies of refined matter and living on the materialised kingdoms of the Planet just like the human souls they had come to aid. And by this means did they entrap these children of the Celestial World to become even as the children of this fallen Planet. They thus degraded the Holy Mystery into the meaning which is now assigned to it by the Orthodox Protestant Church, as having relation only to the generation of the body rather than having a Celestial meaning to be found only in the Souls of Celestial children. And by this means have they ever blinded the soul to its inner meanings. They first succeeded in deceiving the pure souls who were only

seeking the highest for this world and its children, and then, through them, they have continued to degrade the true sense into mere material expositions. For those who most earnestly are seeking after the true signification of all the Mysteries held by the various Churches are those Celestial souls. The children of the Sign of the Luminous Cross are those who know these Mysteries in their own soul and who are never satisfied by any mere occult interpretation of their meaning. They are those souls who are always aiming at the realisation of the Divine within themselves, even when they seem most to fail to express it in the outward and sensuous life. They are those in whom the Immaculate Conception finds its interpretation, because they were the children of Immaculate Love—by which is meant, that they were the creations of two absolutely pure Spirits. For purity is comparative. When spoken of in relation to human souls, it implies purity from all taint of material desire ; when spoken of in relation to Christ, it means that He was free from every form of desire, both material and occult ; and when spoken of in relation to the Celestials who came to this Planet, it means that they were absolutely pure from all desire except that of doing the will of the Father. So, when we say that the Immaculate Conception had relation to them, we mean that they were so pure in their soul that no wish ever dominated them but that of doing whatsoever the Adonai desired. And they were ever thus in their souls even after they fell into matter.

* * *

Now, the story of the Immaculate Conception having been degraded to have only a sensuous signification, became the instrument in the hands of the occult priests during all the ages of religious evolution, to impress upon the soul that its truest life was not on the spiritual but on the occult kingdom. And by this means did they succeed in leading the souls of even the Celestial children to regard human generation as the manifestation of spiritual potency. For any one who has carefully studied the methods employed by these priests will find that human

generation has always held a high place in their teachings. Nor have they paused at that point. They have even affirmed that such pro-creation was the Divine Method of peopling this Planet with human souls. They have even in these days restored the ancient document that was compiled by them in the early Jewish periods, and which they ingeniously attributed to Moses. For in that document they spoke of human generation as the Divine Method of peopling this Planet with true Sons of God. And they affirmed in that document that the true Divine seed was contained in the body, thus degrading into mere matter what was not only Spiritual and Celestial, but also what was of the nature and essence of God. They succeeded so well with the Jewish Nation that even the Celestials amongst them were deceived by their teaching, and were led to perpetuate it through the office of the priesthood. And they also succeeded in leading the whole Jewish nation to believe that they themselves were the true Sons of God, so that even to this day that delusion prevails amongst them.

Thus it will be seen that the twofold nature of the Christ has been the occasion of the most fearful persecution on the one hand, and on the other, the cause of the most awful blindness that ever afflicted the soul. It has sent the soul to look for its meaning in a mere sensuous interpretation which has often also become sensual. It has led to the most terrible persecutions of one section of Christians by the other as the outcome of the intellectual controversies born of the occult interpretations given to the Sacred Mystery. It has been the occasion of all manner of strife which have ended in hate and oppression; and it has so blinded the soul to the inner sense of truth that, as a rule, it is now satisfied with the outward and sensuous presentations. Thus has the twofold nature of the Christhood been misunderstood and presented in a perverted and materialised form. It has made the Christhood a mere matter of the human vehicle.

J. TODD FERRIER.

ILION.

Mystical dreams that bewilder the senses,
 Mystical visions that dance through the mind,
 Mystical fairies that hover around us,
 Mystical truths that few of us find !

Doubting, yet hoping—fearing, yet longing
 For the weird fancies some do perceive ;

Upholding—sighing—denying—crying—
 Why do these images come not to me ?

Beautiful thoughts must ennoble the thinker ;
 Beautiful acts do their mission perform ;
 Beautiful words in their moments of sorrow—
 Beautiful truths the whole world will reform !

Waiting and working, hoping and trusting,
 Patiently striving God's methods to learn ;

Onward ! keep going ! believing and knowing,
 Quickened the fire that for ever will burn !

* * * * *

Spiritual essence of soul-life divine—
 Spiritual courage enlightens the mind !
 Spiritual whispers we list from afar—
 Spiritual eyes that can pierce through a star !

Rapture entrancing, all things enhancing,
 Deep into depths of the soul's surging sea !

Joys so ecstatic, truths so emphatic,
 Bringing great glory to thee and to me !

'Waken thy heart to this inner sensation !

'Waken thy soul to the great Emanation !

'Waken thine eyes to this vision of beauty !

'Waken thine ears to a sense of thy duty !

Higher and higher—aspire, oh ! aspire !

Delve with the mystics and learn to be free !

Spirit will guide thee ; love will abide thee—

There is only one God for thee and for me !

AGNES PROCTER.

CONCERNING THE BIBLE.

I AM shown that there is but little of real value in the Scriptures. They are a mass of clay, comparatively modern, with here and there a bit of gold. The angel whom I saw before, and who told us to burn the Bible, now puts it in the fire, and there comes out a few pages only of matter which is original and divine. All the rest is interpolation or alteration. This is the case with both Old Testament and New, Isaiah and the prophets. Isaiah is a great mixture. It is all fragments from various sources, just thrown together. The book of Genesis is one large parable. All is mixed up with fiction. Moses wrote none of it. And similarly with all the books of the Law and the prophets. All are made up in this manner. Here and there is an original piece of the ancient Revelation, but these are largely interspersed with additions and embellishments, commentaries, and applications to the times by copyists and interpreters. And when the angel told us to put the Bible in the fire, he meant separate the gold from the dross and clay.

As for the Gospels, they are almost entirely parabolical. Religion is not historical, and in no wise depends upon past events. For, faith and redemption do not depend upon what any man did, but upon what God has revealed. Jesus was not the historical name of the initiate and adept whose story is related. It is the name given him in initiation. His birth, the manner of it, his being lost and found by his parents in the temple, his lying three days in the tomb,—all are parabolic, as also is the story of the Ascension. The Scriptures are addressed to the soul, and make no appeal to the outer senses. The whole story of Jesus is a mass of parables, the things that occurred to him being used as symbols. Thus, the Crucifixion represents the soul's sufferings; the Resurrection its transmutation; and the life and Ascension are a prophecy of what is possible to man.

DR. ANNA BONUS KINGSFORD.

EDITORIAL NOTES.

THE NATURE
OF
THE CHRIST.

The two-fold nature of the Christ has been the cause of many of the most violent controversies within the Religious Communities built up on the name of the Christhood. That subject has never been understood by the Christian teachers and writers ; for, had it been, there could not possibly have arisen the fearful conflicts in the arena of a professedly Christianised West—conflicts which would have been reprobated by the West had they occurred in the far East, and arisen out of other religious beliefs than those professed by Western Christianity. That doctrine of the two-fold nature of the Christ has laid the foundations of many of the sections into which the Christian Communities are divided. It has been the instrument of provoking much opposition from those Religious Communities which could not accept such an interpretation as was presented by those Communities whose teachers professed to understand it. It has been the means in the various ages of arousing opposition which not only spent itself in intellectual gymnastics, but which likewise sought refuge for itself in the persecution of those who refused to believe that the Christ had two natures. For to deny that He was human was accounted almost to be criminal ; and to deny that He was Divine as well as human, was to be accounted as one from whom men and women should flee. Thus both sides of the question have been made the ground for the most unbrotherly, unchristian, and often inhuman conduct on the part of those who professed to make manifest to the world the life and spirit of the Christhood.

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THE MIND
PREFERRED TO
THE HEART.

The Divine nature of the Christhood has been more in question than that of the human side. Men and women have, from an innate consciousness of the truth of it, been most anxious about having that nature acknowledged. They have therefore felt most bitterly towards those who could not accept their interpretation of that side of the Christhood. For their anxiety has not been so much for men and women to believe in the Divine nature in order that they likewise might press forward toward the realisation of the

status of Christhood. Their chief anxiety has simply been that the fact should find some sort of acknowledgement on the intellectual plane. So long as the lower mind believed in the fact, it mattered not so much how the heart viewed the Christhood from the standpoint of personal practical realisation. And even were the heart right in its purpose and effort, yet, so long as the head did not consent to hold their view, they either directly or indirectly persecuted that soul. The Divine nature of the Christ has thus been the unwilling instrument by means of which the occult plane has been a veritable field of battle where the bodies of those who were seeking the light but could not say they had found it, have perished at the hands of those who affirmed that they had the light and were anxious to impart it. And the occult plane which must ever be a persecutor of all that is Spiritual and Celestial, has likewise been the battle-ground on which souls have wrecked their noblest selves in the cruel conduct of that plane towards all who could not agree with its votaries. For these terrible persecutions arising out of the failure of the mind to apprehend the Celestial import of the Celestial nature of the Christ, have all been kindled by the evil spirits who created the occult plane for the distinct purpose of making the true perception of spiritual things impossible to the souls who functioned on that plane. And when they created that plane during the Lemurian ages, they so constituted it that no human soul has ever been able to absolutely free itself from its power. And to be under its power is to be under the dominion of a refined material kingdom by means of which the soul's spiritual perception is inverted, and all its knowledges gained from its vast experience are perverted.

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FOR CONSCIENCE SAKE! The human nature of the Christ has also been the subject of fierce controversy. It has been the instrument of making life almost unendurable to those who denied that the Christ was truly human. It has not seen the like awful carnage that grew out of the denial of the Divine nature; but it has been the cause of much heart sorrow and suffering to those who, not being able to accept any of the expositions of the would-be interpreters, have had to refuse for conscience sake to believe that the Christ had any true human soul. They are now in the minority. But during

the earlier ages of Christianity they were a very considerable majority of those who sought for a true solution of the Mystery. They affirmed that the Christ could not have been a true human soul because it was not possible to have such a soul and yet remain sinless. They saw the grave difficulty surrounding their position, but that was small compared to the difficulty of explaining a sinless human soul. So they chose the lesser evil, and denied that the Christ was human in any sense. They did not believe the story of His human generation. They saw its manifest contradictions. These were the very purest and noblest of the sons of the Christian Church, though they came to be accounted the very reverse. They were the most cultured in both mind and heart, yet were repudiated as ignorant and base.

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THE DETHRONEMENT OF THE CHRISTHOOD. Thus have the two natures associated with the Christ been the occasion of the saddest conflicts, persecutions, and debasement of the souls of men and women who professed loyalty to that Christ who ever inculcated the doctrine of love even toward those who persecuted us. They have been deposed from the true realm of their sacred nature to that of the occult world, where they have become the instruments of inflicting untold suffering and anguish upon many sincere and noble souls. They have thus been dethroned from all association with the Divine Love to be associated with a hate born only in the mind through the power of the evil spirits who created the occult plane for that purpose, and have made such use of it all through the ages of the soul's religious evolution towards the inward realisation of the Divine Consciousness. They have been degraded from the lofty pedestal of the Christhood to the low arena of mere material warfare, in which those who most loudly professed their love for the Christ, strove for the mastery, and sought to attain it by the most un-Christly means. They have been the means of making those who should have been the most intimate friends and fellow-servants in the Christhood, into the most bitter enemies. Truly it is saddening to reflect that two such holy subjects of the soul's faith should ever have become such weapons of spiritual destruction! There is surely in these conditions a pathos surpassing all human understanding!

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WHY The two-fold nature of the Christ has
 THE CHURCH thus had a sad history in those very
 KNOWETH NOT. Christian Churches which most pro-
 fessed to defend it against the attacks of
 the materialistic philosophies of the
 different ages. It has been even less understood by those
 who so fiercely defended their interpretations, than many
 of the other Mysteries. For only a Celestial Soul could
 possibly know how it could be accomplished. No soul
 who had not functioned on the Celestial plane could enter
 into the meaning. For the things which are Celestial
 can only be apprehended by a soul who has reached the
 Celestial Spheres by inward realisation. And not till the
 professedly Christian Churches reach some measure of the
 Christhood status will they be in a position to truly
 apprehend the inner meaning and Celestial significance of
 the two-fold nature of the Christ. For that Mystery is
 not one which can be even spiritually understood. And
 if it cannot be apprehended by those who are functioning
 on the Spiritual plane, how much less can it be understood
 by those who are only on the intellectual or occult plane?
 So the great controversies which have arisen out of it are
 easily explained when we know the impossibility of any
 occultist arriving at a knowledge of its true meaning.

And when we understand the nature of the occult
 plane and how it perverts all Spiritual and Celestial
 Mysteries by degrading them into sensuous meanings, we
 can understand how impossible it is for any soul who
 lives in that kingdom of sense to ever come to even an
 approximate knowledge of the Spiritual and Celestial
 meanings implied in the two-fold nature of the Christ.
 And these facts are borne out by the whole history of the
 controversies upon the Mystery. For not even those who
 were truly spiritual, apprehended the hidden spiritual
 significance of the necessity for the Christ to have both
 the human and Divine natures. For, whilst they believed
 that He had two natures, they were always at a loss to
 account for them. And those who were mere intellectual
 Christians, over whom the Christhood exercised no in-
 fluence of a truly redemptive character, only concerned
 themselves with intellectual gymnastics, though they did
 constantly seek to compel every one to look at the
 subject from their point of view.

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CHRISTIANS OF THE LOWER MIND. These were the souls who had been ensnared by the evil spirits when the first human race (which we now know to have been entirely spiritual and non-material) fell into the bondage of matter. For these souls were those who had always been the most readily influenced towards a fixed state of existence, who were the first to assume material forms and then fixed bodies, who were the first to descend into the animal hells, who brought about the conditions spoken of in the Hebrew scriptures as those of Sodom and Gomorrah, and who became the instruments, in the hands of the evils spirits, of deceiving the noble Celestials who had come to help these very children of the earth up to the spiritual kingdom. These very souls have always been difficult to lead. They have persistently sought for some kind of material manifestation. And when they have failed on the outer kingdom to attain all they desire, they have sought for that realisation in the kingdom of the lower mind. And when that source has failed to produce for them satisfaction, they have endeavoured to wrest the knowledge of spiritual things from the Spiritual World by means of their intellectual and occult powers. But they have never given any true evidence of their desire to regain the lost status which once they occupied prior to their fall into matter. For had they done so, there never could have been the awful persecutions which have darkened the ages both prior to and since the Christhood was manifested. For their lack of sincere desire to return to a purely spiritual condition of being has always enabled the deceiving spirits to make use of them as vehicles to destroy the true spiritual meaning of any truths proclaimed by the prophets, and the Messengers of the Celestial Spheres. So that we may likewise understand how it has come to pass that, in all ages, the most spiritual messages for the soul have always become degraded into mere sensuous meanings.

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THE CHRISTHOOD OF THE LOWER MIND. The Divine nature of the Christ has *never* been understood by any of these souls. They have always sought to explain it away, They have assigned to Him an earthly parentage, given to Him great renown as one who rose above His fellows, sought to explain His Christhood as an imperfect thing, though wonderful for the age and nation which produced

Him. They have always endeavoured to minimise His sublime Act of Sacrificial service, by showing that it was only what all great souls have done. They have ever striven to hide His true manhood under the mask of tradition, by affirming that the picture presented in the synoptic records was too highly coloured to be real, and that the Jesus of these records was not the actual Jesus, but His life magnified by enthusiasts or hero-worshippers who loved to paint Him like a Divine Being. And thus have they succeeded in destroying the Celestial image, such of it as was portrayed in these records, in order that no human soul might be able to see the true Christhood nor ever find an echo of it in their own breast. For by this means did the deceiving spirits succeed in almost obliterating from the image of the Christhood the potency of the Divine Presence. And so the Divine nature was for a long time almost hidden from the soul's vision.

By this means the Christhood was degraded into a mere human act. It was reduced to the attainment by a human soul of a state in which the mind and heart were free to give themselves in service to the world. That state was supposed to have been the result of the lower mind gaining the conquest over matter so that it was able to devote all its energies and affections to some form of world-service. Such a Christhood was truly human. It was the conquest of a human soul over its body and affections. It was the Christhood of a hero who had won the battlefield of His own flesh and mind. It was therefore just such a Christhood as human souls were most likely to understand. So it won its adherents everywhere.

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CHRISTIANS
OF THE
HEART.

But that picture was too lacking in inspiration and meaning. It was easy to draw the noble human figure and place Him in the foreground, but it was quite another thing to complete the picture so as to satisfy the spiritual yearnings of those human souls who longed for a pure spiritual status. They saw the human figure crowned with its glory of material conquest, but could not understand how it achieved that victory. They saw the picture of one who had overcome the desires of the flesh and the pride of an outward life, but failed to discover how such a mighty achievement had been made. They recognised the sublime majesty of the figure but could not account for it being present.

They acknowledged the selfless character of the services which He rendered to those who came into contact with Him, but could not explain it on human grounds, since it was beyond all human experience. They therefore concluded that there must be some other force behind Him than the merely human. So they set out on the occult kingdom to try and discover it. But by such means they could not find any explanation of the strange and sublime phenomenon.

The occult plane could only reflect to them the images of a material nature. It knew nothing of the things of the Spiritual or Celestial Spheres. It was quite incapable of giving to them any other explanation than that which the children of occultism had offered them. All it could do was to reflect back to them the outward life which the Christ had lived. So they never got any nearer to the solution of the Sacred Mystery. And they were forced to reject altogether an interpretation which did not account for the marvellous phenomenon. They were content to assume that the whole story of the human generation of Jesus was a fabrication on the part of some of those who were so anxious to impose their views upon others, irrespective of their being able to receive them as true. And this attitude ultimately led them into the position of affirming that the Christ never had any human soul or material form.

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THE
CHRISTHOOD OF
THE HEART.

The fact that there were such souls who could not believe in the material form and human soul of the Christ is a splendid testimony to the existence on this world of Celestial Souls. For no soul whose origin is planetary could ever have conceived of such a possibility. They would never have sought for an explanation of the phenomenal character of the Christ in affirming that He was not truly human. For being themselves human souls, they could never have understood souls of a different order. And to present to them a picture of a Celestial soul without human form and affection would have been like asking them to believe in a mythical Christ. And this is just what happened. For, the Celestial souls who came under the influence of the Christhood, could not account for it on any human grounds; and, being unable to find an adequate explanation in the occult interpretations given by the leaders of the Christian Communities, they sought elsewhere, till,

finally, they were convinced that the Christhood was purely Celestial, since no human soul could possibly gain such a status under the materialising influences of even the very purest and best environment which this Planet could furnish. For they saw how difficult it was even to attain outward purity, let alone the inward consciousness of the Divine Presence.

ANSWERS TO CORRESPONDENTS.

G. O.—*The Sin-offering not a Sacrifice.* The explanation which we gave in our last issue of the Sin-offering was not intended to convey the idea that the Sin-offering was, in any sense whatever, A SACRIFICE FOR SIN. Indeed our whole exposition was against any such interpretation. For the sacrificial act of the Christ was only a part of His Christhood. What we meant by the re-offering of that sacrificial service by which He laid aside His Divine Nature so that He might be in a position to descend into the conditions which are the common lot of the souls of men and women, was, that in the services of the Greek and Roman Churches that act of sacrificial self surrender to the way of the human soul which the Astral world required of Him if He were going to conquer it, was constantly repeated in the Mass offered by these Churches. For the Mass is the supposed symbol of the re-offering of the Christ sacrificially. And in that symbolic act the Roman and Greek Churches continually affirm that the one life and death of Jesus was not sufficient to deliver the soul from the powers of evil, but that that life must be re-offered. And though these Churches have ages ago lost all the Divine sense of their symbolic act through their worship of Matter, yet the symbol remains as a perpetual testimony to the veritable fact of which it speaks, and as a constant rebuke to the persistent blindness of those who offer such significant symbolic acts.

But, whilst the Mass is the symbolic representation of the Christ's Sin-offering, it has ceased in the services of these Churches to speak of His return to this world as a Sin-offering; because there was imported into the symbolic act the meaning which is now associated with it—viz., *that of a sacrifice for sin*. For, as we have affirmed in previous issues, there can be no such thing as a sacrifice for sin acceptable to the Divine Love, whether it be in its nature animal, human or Divine. But the symbolic acts of the Greek and Roman Churches nevertheless remain to remind us that the Sin-offering was a fact. For though these Churches are too blind in their perception of spiritual things to discern the meanings of their own symbols, yet their blindness is not to be interpreted as a sign that they do not believe in the repetition of the Sin-offering. For the very fact that they refuse the position taken up by the Protestant

section of Christendom, viz.—that the life and death of Jesus were a sufficient sacrifice for all human needs—and feel that they must in some form repeat that sacrifice, itself bears eloquent testimony to the true nature of the Sin-offering of the Christhood.

The Oblation as a Memorial. The Oblation, which is the Mass under another guise, is also a testimony to the fact of the Sin-offering of the Christhood. It is spoken of in the Occult records as a memorial of the Christ's Sin-offering. It was to be offered in almost precisely the same manner as the Mass is celebrated. And it was to be the instrument of salvation to those who received it. In one respect did it differ from the Mass as a sacrifice for sin. It was not offered as an atonement. But in its nature it was even more a Sin-offering than the Mass ; for, by professing to contain the very elements of the life of the Divine within its symbols, it affirmed that the Christ was perpetually present in the symbols, and that by means of His Presence as a Divine Being He changed the elements into the very life of the Divine Being. So the Oblation is even a more corrupt and more dangerous perversion of the Christhood than the Mass, since it affirms the very elements to contain the Life of God. And it leads souls to believe that by partaking of these elements they can receive into themselves the very life essences of the Divine. And so the Oblation, by its constant repetition and its materialising of those truths which belong to the plane of Christhood, is a menace to the soul's true evolution towards the kingdom of inward realisation of the Divine Life.

By affirming the need for the Memorial the occultists have shown how subtly the soul required to be dealt with. For the Celestial Souls who are on this Planet know that the Christhood of Jesus must have meant far more than His life and death in Judea. And the perverters of the Sacred Mystery also knew that, if these souls were to be kept from realising the Divine in themselves, they would have to be approached in some subtle form. And the Oblation as presented in the occult record which was built up by these perverters of truth upon the simple accounts of the Acts and Sayings of the Christ given by St. Matthew and St. John, is no other than a repetition of the teachings which they gave in the days of the Jewish wanderings along the peninsula of Sinai, and which they wickedly attributed to the Divine Messenger, Moses. For in these wilderness teachings they strongly affirmed the Divine Presence in the very food which the land produced, and which was to impart to the people Divine potency, and make them true Sons of God. For the elements were to be eaten as the very means of building up within them the Life of God, in the same way as the Oblation Elements are to impart Divine power to those who receive them. So that the Oblation is nothing more than a recrudescence of the teachings of the occultists during the Sinaitic period of Jewish

history. It is presented in a like subtle form so as to deceive the Celestial Souls and lead their thoughts to seek for their truest life by means of refined sensuous forms. And its subtle allusion to the Sin-offering is as deceptive as the allusion of the Jewish Logia was to the land producing such food as would build up the bodies of the people into Divine Temples. For it affirms that whosoever eateth of the bread and drinketh of the cup hath Divine Life. And in its own language it is exposed as an attempt to impose upon the souls of those who are earnestly seeking after the realisation of the Divine within themselves ; for it proposes to them that by its means they may take into themselves that very Divine Life for which they seek.

Yet with all its subtle presentation it fails to cover its real purpose. For it affirms that it is only to be as a Memorial. By this it likewise insinuates that the Sin-offering of the Christhood was completed when He died. So that in the Oblation they first affirm its necessity as a perpetuation of the Sin-offering of the Christhood ; then they affirm its Divine potency in the elements to all who partake of them in the belief that they contain the very life of the Divine Being ; and then they affirm that it is only as a Memorial of something which has been accomplished. In these three affirmations the occultists have revealed their purpose. In the first they perpetuate the Sin-offering of the Christhood ; in the second they degrade it into a mere question of elements, and make it the instrument of Divine Life to the soul by material means ; and in the third they destroy the whole idea of the return of the Christ as a Sin-offering.

J. M. B.—*The Debris of Human Souls.* This is perhaps one of the saddest subjects to deal with. It goes so much against our feelings of Celestial Love to think of any human souls as ever finally dissipated. And it does seem antagonistic to our idea of the Divine Compassion and Love for all the children of this Planet. Yet it has to be recorded that it is not only possible for human souls to perish as individuations of the Divine Spiritual Substance out of which all Planet-souls and planetary souls have been fashioned, but that some have perished. The very possibility of such a calamity overtaking the soul is a necessity in the Divine order of Creation. For were such a state of limitation to be imposed upon the human soul by the Creator, any service which that soul rendered, or any attainment it acquired, could not possibly be the result of voluntary action on its part.

The constitution of the human Ego is not adequately understood. It has so frequently been viewed as a part of the soul that it is difficult to present any other interpretation that will commend itself to the inquirer. For the Ego of a *human soul* is not the Spirit as has been so often affirmed. It is the higher Mind. That mind became the soul's Ego during the Lemurian age when the occult plane was created by the

materialising spirits, and the human soul fell under the dominion of that subtle kingdom of refined matter. For at that period the soul became the absolute mistress of matter through the perversion of its own mind by the mind of matter. When the lower mind became the dominating factor in the habits of the soul, the higher mind or intuition or reason (for they mean the same) was turned towards the plane of refined matter, or the occult kingdom ; and, instead of reflecting back to the soul its own spiritual elements and history, it made the higher mind reflect to the soul those things which the lower mind apprehended and loved. The result was that, ages before the Lemurians perished with Atlantis, the entire race had been brought under the power of the occult kingdom or plane of refined matter. And the soul then lost its power over its own mind and became subject to it. So that the higher mind of the human soul became that soul's master. It dictated to the soul, and often forced it into a manner of life quite foreign to its noblest desires.

It is very necessary to make this distinction between the human and the Celestial soul. For in the case of the former, there is no spirit until Redemption of the soul is accomplished ; but in the case of the latter the Ego is the spirit. And in the case of the human soul the Ego is always present with it, but in the case of the Celestial soul the Ego is not with it in the body of matter, but overshadows it from the Spiritual Spheres. For the spirit can *never* be shut up in matter. So it will be recognised that the difference between the human and Celestial soul is the difference between Spiritual essence and Celestial. Of the former is the human soul built up and polarised ; of the latter is the Celestial soul generated. Of the spiritual essences the soul's own mind was fashioned. But, when that mind became the victim of the mind of matter, it lost its power to reflect correctly the things of the soul. And through this loss the soul gradually became not only lost in matter, but also lost to all spiritual aspiration. And those souls who were not strong enough to resist the dominion over them of the mind of refined matter, gradually began to dissipate by the process of spiritual atrophy, in which all their spiritual essences were absorbed by the evil spirits. This loss to the individual souls made them cease to be spiritual creations, and left them with nothing but entities of refined matter. For, it is not only possible to exist even in a human form without a spiritual individuality, but to persist through thousands of ages as an intellectual entity or mere Ego of refined matter. And that this is the case we have only to see the world from the plane of the Celestial. For there are not wanting abundant evidence of the fact that many who might be accounted as human souls, are only intellectual entities. Nor does it seem possible to impress such creatures in any spiritual way. For they possess no soul. Their organism is only the outcome of the polarisation of material molecules on the intellectual plane.

Now, these creatures are often harmful both in the body and out of it. They have a lower mind and can understand much on the plane of that mind. They are not all evil, though many of them are. They are the remains of the lost souls of the races who could not withstand the powerful influence of the occult kingdom, and are *the debris* which people the elemental kingdom or Astral plane. Many of these entities have vague memories of their own historic past, and try to recall them. They often work in the Astral light to try if they cannot reclaim their soul : not that they understand their own action any more than does the infant when it seeks its mother. Their seeking is only the remnants of the spiritual instincts which originally belonged to them when they were attached to human souls. But in their labours they not infrequently injure the souls of those who function on the Astral plane. They are the wandering spirits who move from place to place ever seeking for a habitation to dwell in, and who take possession of weak souls in the flesh. They are the pests of the Astral plane, and are often the cause of grave disorders of a mental and spiritual kind ; for they seek to dominate those who function constantly on the Astral plane. They create the diseases of the mind which drive so many to the Public Asylums. They generate many of the loathsome diseases of the body. They are the constant attendants upon those who love the sense life in its grossest forms, and they minister to all kinds of immoral conduct. They are "the Powers of the Air" by which the souls of men are tried, the great tempters of the lower mind, the enemy who is ever seeking whom he may devour, the parasites of the Astral plane which live upon the spiritual vitality of human souls. They persist and re-incarnate for ages. But there comes a time when their power of persistence weakens, and they gradually disintegrate, even as did the souls to which they once belonged.

But before all this happens they pass through a thousandfold forms. They inhabit the lower animal races. They afterwards become the entities which incarnate in those creatures which men view with loathing and disgust. They are the common pests. And when in the Astral light they are seen to be working as if gathering together the soil of that kingdom, they are really automatically carrying on the same processes which they learnt on the physical plane. They are the *debris* of those souls who have dissipated, and as such are only matter belonging to the lowest kingdom of the Planet, and can never be regathered as human souls, any more than the molecules and elements out of which the human body is built up can be regathered and polarised into the same body after disintegration. They are only the remnants of past grandeur, the existing testimonies to the sad story of the effect of the occult kingdom upon human souls who would not receive the advice of the Celestial Spirits who ministered to them as the Father's Angels.

THE EDITOR.

FROM LIFE TO LIFE.

From life to life ; from height to height—
 Along a pathway infinite ;

Across the years we journey on,
 From out of shadow unto dawn,
 From out of darkness unto light.

A guiding star burns distant, bright,
 To guide our spirits through the night,
 Along the chasmed gulfs that yawn
 From life to life.

To him that lives and loves aright,
 A sweet goal glimmers into sight,
 Where mists of lust and hate are gone ;
 He sees, as past, a veil withdrawn ;
 A glimpse of glory gleaming white,
 From life to life.

J. A. EDGERTON.

ETERNITY HERE AND NOW.

“ Why do we shrink so from Eternity ?
 We are in Eternity from Birth, not Death ?
 Eternity is not beyond the stars—
 Some far Hereafter—it is Here and Now !
 The Kingdom of Heaven is within—so near,
 We do not see it save by spirit-sight.
 We shut our eyes in prayer, and we are There
 In thought : and Thoughts are spirit-things—
 Realities upon the other side.
 In death we close our eyelids once for all,
 To pass for ever, and seem far away.
 And yet the distance does not lie in death ;
 Death's not the only door of spirit-world,
 Nor Visibility sole presence-sign :
 The Near or Far is in our depth of love,
 And height of life. We look without, to find
 Our lost ones are beyond all human reach ;
 We feel Within, and lo ! they are quite near.”

THE MORNING DAWNS.

THE outworn rite, the old abuse,
 The pious fraud transparent grown,
 The good held captive in the use of wrong alone—
 These wait their doom from that great law
 Which makes the past time serve to-day ;
 And fresher life the world shall draw from their decay.
 But life shall on and upward go ;
 Th' eternal step of progress beats
 To that great anthem, calm and slow which God repeats.
 Take heart ! the Master builds again—
 A charmed life old Goodness hath
 The tares may perish—but the grain is not for death.
 God works in all things ; all obey
 His first propulsion from the night ;
 Wake thou and watch : the world is gray with morning
 light !

WHITTIER.

 TRUE MEDIUMSHIP.

TRUE mediumship is the rarest thing under the sun.
 It is as rare as the great diamond without a flaw. It is
 rare for the reason that unselfish, pure, just, loving, and
 wise discarnate spirits (the only ones who are anxious to
 do good to the inhabitants of earth) can alone manifest
 their power through the intermediary of like incarnate
 spirits

These exalted spirits are not interested in business
 ventures, in money-making, or in telling fortunes.

The Kingdom of Heaven is not gained by observa-
 tion or purchase.

True spiritual communion comes to the pure in heart.

LUCY A. MALLORY.

THE TRUE BASIS OF HUMANENESS.

THE practice of Humaneness is a royal grace. By royal we do not mean mere flesh and blood dignity ; for the royalty of men is generally unlike the Divine royalty of a soul in whom the love of God reigns. Men seek honour in speaking of the humaneness of an earthly potentate, as if humaneness were something outside the domain of a true soul, as if it were something superadded to that soul's manifestation of its true Divine royalty, as if it were a supreme act of magnificent self sacrifice to show pity and love to all creatures. When a royal personage protests against the use of steel traps by which to catch the game which he does not mind shooting, there are not wanting those who can proclaim such a protest to the world as something sublime, an act to mark that soul out as most humane in feeling and action. The false glamour which surrounds those who move in the higher social circles is like the perpetuation by the Astral plane of the false view of human action which is always presented by it to the soul. For the glamour of society is but the reflex of that plane made manifest upon the physical plane of experience. For the Astral plane calls a soul humane when it manifests a passing feeling of compassion towards some abused creature ; whereas a soul in whom true Humaneness reigns is always humane in feeling and action. In that soul there abides the Divine Love whose pity is not simply a quality born for a brief hour to be dissipated when the object is removed, but is that quality of Celestial Compassion which embraces in its love all creatures which have the right to live. The Divine Compassion is not a passing sentiment awakened by the sight of suffering, to die again as soon as that vision changes ; it is a great stream of life flowing out from the Heart of the Eternal towards every plane of existence ; for the Divine Love knows that there is no plane of existence which does not require His Compassion. And in the Christ-soul that compassion becomes a branch of the Life-stream from the Divine Heart. To

that soul compassion is as natural as any attribute. And in those souls in whom the Christ-spirit reigns, there is no lack of that love which is ever all embracing and compassionate. For they are the true humanitarians: souls who love as the Divine loves. They are not often moved to actions that are the mere outcome of sentiment born of a passing phase of awakened feeling of pity towards some suffering creature. They are not those who sound abroad their great work on behalf of some oppressed animals. They do not seek the glory of men and women under the guise of some humane action. They know nothing of that kind of humaneness which has no soul in it beyond the glorification of itself. They are not seekers after the glamour of Society, the false renown of men, the empty applause which the world of sensuous effects pours at the feet of those who seek them. They are pure in their motives. They are pure in their desires. They are free from the spirit of self adulation. They know nothing of the spirit of self. They are the heirs of the Divine Love whose compassion spends itself eternally without ever telling it to the world how great has been the stream of Celestial energy which has flowed towards the human and animal kingdoms. For they are like Him whose children they are. They are the meek and lowly in heart who seek only the honour of Him from whom all compassion flows. The world's empty applause would tarnish the glory of their compassion. The honour which men confer upon those who seek the sensuous effects in preference to spiritual results, would be to them a source of trouble and sorrow, since they would know how false it was. The renown which even an earthly potentate might give to the labourer, would be to these pure souls as mere Astral glamour. For they would know it to be as unreal as the royal humaneness with which we are acquainted in the West. And they would turn from these empty manifestations of approval of their Divine service, like souls who knew that these very same temptations were put in the way of the Divine Soul who made manifest the Christhood.

The True Basis of Humaneness must ever be spiritual. If it sought any other foundation, it would come to naught. There have been many attempts made during recent years to create humane Societies as the expression of the humane feeling towards those poor creatures who are made the victims of a psuedo-scientific research. Many of these Societies have done much good. They have awakened the West to realise some of the terrible conditions which exist in the physiological laboratories, and a few of the imminent dangers which face the human race. These Societies have often done excellent service on behalf of the suffering victims who are made the objects of investigation. They have succeeded in calling public attention to the awful scenes in the dens of animal suffering. They have indeed lessened in many ways the terrible heartlessness of those who operate in the demonstration rooms. And they have brought over to their own way of thinking many who never thought on the subject of the suffering in the laboratories for physiological research, or who had approved of it for the professed purposes of relieving humanity.

But whilst these societies have done much good of a temporary kind in lessening the suffering, they crippled their own endeavours. For nearly all who had to do with the creation of these societies, and who are even now at the head of them, are only humane in one direction. They do not approve of vivisection. They see the needlessness of it as well as much of its cruelty. They hear the pathetic cries of the animals, and are naturally moved with compassion towards them. They see the horrible conditions under which they are made to suffer in the name of science, and are drawn to work for their alleviation. They feel the wrong of it all, and so are constrained to labour for the total abolition by Act of Parliament of the physiological laboratories. And they do all these things even whilst they are adorned with the natural coverings of many creatures who have been done to death in order to secure their coats. For there are no humanitarians so absolutely inconsistent as those who oppose vivisection in

all its branches, and yet adorn themselves with the skins of many beautiful creatures whose lives have been wantonly taken in order to provide humanity with gorgeous apparel. And they not only wear these monuments of creatures who have had to give up their lives to provide them, but they will not see that it is equally wicked to take their lives for needless raiment, as it is to have them vivisected. Many of these professed humanitarians think nothing of shooting a beautiful deer for its flesh and coat. They constantly take part in the killing of some creatures for their flesh. Every day they nourish their bodies upon the flesh of some creature whose existence has been shortened to accommodate them. They would scorn the idea of refusing to take life for clothing and food. They look upon these deeds as absolutely essential to their own existence. And yet they loudly proclaim their humanitarianism to the whole world in their endeavour to suppress what the science of to-day believes to be a necessity. They condemn what science has affirmed to be necessary in order to meet various diseases on their own ground. They repudiate the doctrine of science on this question. Yet they themselves violate every true feeling of compassion towards others by their heartless use of the very skins which covered so many species of animals, and the beautiful birds and their feathers which they use to adorn their heads. Nor is this all ; for they scorn not only the idea that it is wrong to hunt animals for their skins and birds for their feathers, but they likewise scorn the idea that it is wrong in any sense whatever to take life for food, so long as the animals can be killed scientifically. And thus they stand before the world, posing as the animals' benefactors, denouncing science for seeking knowledge by the methods of physiological research, yet themselves revealing a wanton thoughtlessness for the animals, killing them for food, hunting them for dress, and then clothing themselves with the animals' skins and feathers—the monuments of their own inhumanity. They thus stand out before the world as the animals' champions! Was there ever such

inconsistency manifested, such contradiction of theory and practice?

These humanitarians are not only the scorn of the Eastern religions, but they are the great hindrance to the advance of true humaneness in the West. For they are, as a rule, men and women whose influence in Society is great. They are the stumbling-blocks to a true revolution which would bring emancipation to all the animals. They are the scribes and pharisees of the Humanitarian Movement, for they will not fully enter the kingdom themselves, and they hinder by their conduct many of those who would abjure for ever all animal clothing and flesh. Nor will they ever succeed in the direction they pursue; for science will never be convinced upon any other grounds than those of a true spiritual basis, in which the animals are shown to be our fellow-denizens of the Planet, having an equal right to their existence as we have to ours. And it will only be when such a presentation is made, that science will be prepared to listen. For at present Society does not recognise any such right on the part of the animals. She only sees the need for some of these creatures parting with their lives for the good of humanity.

J. TODD FERRIER.

“Labour not for the meat which perisheth, but for that meat which endureth unto the Life Eternal.”

* * *

“One who never turned his back but marched breast forward;
Never doubted clouds would break;
Never dreamed, though truth were worsted, wrong would triumph;
Held, we fall to rise, are baffled to fight better, and sleep to wake!”

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